

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Even so faith, if it hath not works, is dead, being alone."—JAMES 2: 14, 17.

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Monday, November 5, 1894.

Price One Penny.

GENERAL CONFERENCE.

[CONTINUED FROM PAGE 693.]

SATURDAY, October 6.

MORNING SESSION.

Singing by the choir and congregation:

Redeemer of Israel,
Our only delight.

Prayer was offered by Elder Jesse N. Smith.

The choir sang:

All hail the glorious day!
By Prophets long foretold.

ELDER MOSES THATCHER,

of the quorum of the Apostles, was the first speaker. He said he had been very much edified with the instructions given at this Conference and he prayed that the same Spirit and power which had been manifested thus far would remain with them to the end. The only source of happiness lay in walking in the strait and narrow path which leadeth unto life eternal. We should ever remember the covenants we had made with the Lord and with each other. New obligations might devolve upon us from time to time, but we should never forget the cause which we had espoused—that of the Lord Jesus Christ, and nothing should swerve us from it. The Lord expected us to be governed by principle, to be true to Him and each other.

A variety of subjects had already been touched upon, all for the edification of those who had listened to the remarks made by the brethren. If we kept the commandments of God all would be well with us; on the other hand, if we had been weak and changeable and partook of the spirit of the world we were on the wrong path. We had partaken of that spirit

in many ways and had not always been prudent in our acts. Nothing, in his opinion, had done more to weaken the faith of some among us than the wider introduction and consideration of state matters in our midst. This had engendered in some quarters a spirit of which we had no reason to be proud. The theory of state government was wholly different from that of the Church, the latter being governed only by the law of God, through the constituted authorities of His Church. Could it be said that the Gospel of the Son of God had failed to make us charitable, generous and broad? While when administrations changed the dominant party might feel it its duty to change the workers in the municipalities, states and in the national government, for a man in this Church to carry his politics so far, if he were a Republican, that he felt he could not employ a Democrat, or vice versa, showed a narrowness of mind of which, he thought, we ought to get rid. If he himself had employment to give, he never asked a man what his politics or his religion was. That made no difference to him so long as the man was a good workman; and he could truthfully say that some of his dearest friends in the world were those who did not see eye to eye with him politically. He said this much because he had seen a spirit in the midst of the Latter-day Saints that was not commendable, broad and generous, and not equal to the example set to us by our outside friends. He trusted that hereafter we should look better to these things and manage them upon the broad and not the narrow gauge. The speaker also addressed himself to the youth of Zion, expressing the hope that those who were over them would watch vigilantly that their steps were directed aright, in order that they might be kept aloof from the sins of the world which in these days beset them on every hand.

ELDER GEORGE TEASDALE,

of the quorum of the Apostles, next addressed the Conference. He spoke of the Mexican mission. It was going along with fair success. More help was wanted, in the shape of men of endurance and courage, to build up the settlements and establish new ones. Sonora needed aid in getting out water to enable the people to redeem the land. The mission had all the organizations for the progress of advancement of the Saints in the truth of the Gospel that existed in other divisions of the Church. These associations were in good operating condition. Repentance was the next subject dwelt upon, the speaker insisting that it was needed among the Saints. It was more noble to overcome bad habits in youth than to do so later in life. The lives of the people should be uniformly good throughout. There was no excuse for those professing membership in the Church using tobacco, and other articles, the action of which was deleterious to the body, as well as being detrimental to the moral nature. Those who indulged in such habits ought to call upon the Lord to assist them to put aside all practices that were opposed to the commandments of God, instead of allowing those things to overcome and control them. The word of God to His people was "repent of all your shortcomings and vicious habits and prepare for the Kingdom of God and the coming of the Lord." The Lord knows the hearts of the Authorities of the Church, that they call upon

Him to have mercy upon His Saints and move upon them to turn more fully unto Him. The necessity of compliance with the law of tithing was next treated, the speaker holding that strict conformity to the requirement was the way out of our present financial embarrassment. This, he said, was the word of the Lord, for God would open the windows of heaven and pour out an abundance of blessings upon His Church if its people, as a whole, would fully comply with the revelations that had been given on this subject. Elder Teasdale continued for some time in the same strain, giving valuable suggestions to people who were addicted to habits at variance with the requirements of the Gospel, indicating how they could overcome and be delivered from their weaknesses. He himself had been forced from such conditions by individual persistence in resisting them and by assistance from God, on whom he relied for help.

ELDER HEBER J. GRANT,

of the quorum of the Apostles, next addressed the congregation. He said his heart was full of gratitude to his Heavenly Father for the privilege of being present at this Conference, and for the valuable counsel which had been given them by those brethren who had preceded him. The speaker endorsed the remarks of Elder Teasdale in regard to the pernicious and too common indulgence in the use of tea and coffee among the Latter-day Saints, and expressed his deep regret that the Word of Wisdom was so lightly observed. Excuses were too common among the people, on the slightest pretext, and this referred to the law of tithing and other matters as well as the Word of Wisdom. The commandments of God were not kept as they should be, even by some of those in authority. If a man thought more of a cup of tea or coffee, a cigarette or a chew of tobacco than he did of his priesthood, he thought he ought to resign his priesthood. That had been the feeling in his heart lately. We heard a good deal of hard times. On this head Elder Grant drew a striking picture. He said that the total amount paid in tithing by the Latter-day Saints in the year 1893 was a little over \$151,000, and they expended in breaking the commandment of God, by disobeying the Word of Wisdom, in round numbers, a little over \$1,000,000. In other words, they expend over \$6 in cash in that same way for every dollar paid in tithing. He had faith in the integrity, honesty and testimony existing in the hearts of the Latter-day Saints. He knew that they desired the honor and advancement of God's kingdom, and that the mistakes they made were, as a rule, mistakes of the head and not of the heart. But when they reflected upon what he had already said, did they not think that some of those mistakes of the head ought to be remedied? Because he certainly did. The average price of wheat in this Territory to-day was forty cents; yet he had been informed that there came in here over 100,000 pounds per annum of one particular brand of smoking tobacco. Hence it took 160,000 bushels of wheat to pay for that one brand of tobacco, and this notwithstanding the fact that the Latter-day Saints had been preached to for the last fifty or sixty years that tobacco was fit only for sick cattle. The statement had been made by the agent for this particular tobacco that Utah led every state and territory west of the Missouri River, in proportion to her population, in

the consumption of that one brand of this weed. He prayed with all his heart, and without railing at anybody, that a change for the better would take place at once in this respect.

The speaker adverted to the monument about to be erected to the memory of the late President Brigham Young. Many thousands of dollars, he said, were still owing on the statue, and it had been therefore decided to call upon the Latter-day Saints to contribute something toward it. He hoped that every man, woman and child among this people would give what they could spare towards so laudable an object, from five cents up, so that all of them might have the privilege of saying that they helped towards the erection of that memorial. In conclusion Elder Grant invoked the Lord's blessing upon the Saints.

The choir and congregation sang:

Come, let us anew our journey pursue,
Roll round with the year.

Benediction by Elder B. H. Roberts.

AFTERNOON SESSION.

Singing by the choir:

Softly beams the sacred dawning
Of the great millennial morn.

Prayer by Elder Jonathan G. Kimball.

Singing by the choir:

We're not ashamed to own our Lord
And worship him on earth;

ELDER JOHN W. TAYLOR

of the quorum of the Apostles, addressed the congregation. He prayed that the Spirit of the Lord would accompany his remarks, that they might be directed aright. He had been greatly edified, he said by the words which had fallen from the preceding speakers, for some excellent advice had been given for the guidance of the Saints, and which, if carried into practice, could not fail to accomplish great good. The speaker adverted to what was termed the doctrine of Christian science, by which it was claimed people could be healed of their infirmities. But the gift of healing was no new thing in this, the church of Jesus Christ, and he would deplore to see any of the Latter-day Saints drawn away by the meredoctrines of men. Power was given unto the evil one to deceive the children of men—even the elect of God, if it were possible. The speaker bore his testimony to the successful gift of healing among the Latter-day Saints, based upon his own individual experience, and remarked that by faith nothing was impossible. The Lord would give us faith and strength sufficient unto all things if we only sought Him with a true heart and a contrite spirit. God bless the sons and daughters of Zion; let them not doubt the servants of God, those in authority over them, but cease to criticise the authorities of this Church, who acted in all things as the Lord inspired them from time to time. It was always safe to follow their counsels: for had they not brought this people through trial and persecution up to this day? If we kept the commandments of God our salvation would be sure.

Let us be faithful and seek to bring as many souls as possible into the fold of Christ. Following in the line of previous speakers, Elder Taylor deprecated the use of tea, coffee and intoxicating drinks among the Latter-day Saints, and, in conclusion, besought his hearers to do their utmost in helping to build up the kingdom of God on earth.

ELDER MARRINER W. MERRILL,

of the quorum of the Apostles, bore an earnest testimony to the truth of this work. He had the satisfaction of learning this before he joined the Church, when about only nine years of age, in answer to prayer, and had received evidences of that truth all along the line. The Lord sustained the Prophet Joseph Smith in the midst of all his trials, and He had sustained those who had since followed him at the head of the Church. Those who attempted to criticise the actions of the servants of God stood on dangerous ground. The Lord had chosen these brethren Himself, and not one of them had sought the position which he occupied. Was it our place to regulate the Presidency of this Church? No, and the man or woman who continued to do this would, sooner or later, lose the spirit, and their minds would become darkened. He trusted the Saints would be humble, meek and lowly and avoid anything that was calculated to engender a feeling of dissension or ill will. Elder Merrill spoke upon the gift of healing, the power of which, he said, was in the midst of the Saints to-day. The Presidency of the Church had a deep interest in the people and their welfare, and that was why they exhibited so much anxiety in their keeping the commandments of God. Temple work was dwelt upon by the speaker, who said the spirit of this labor had not yet rested upon the people to the extent that it should. It was important that we should minister not only for the living but for the dead—those of our kindred who had died without a knowledge of the true Gospel. As to the financial depression with which we were now face to face, the Lord would deliver us in his own due time. The speaker besought the people to live within their means and not to mortgage their homes under any circumstances. To those who owed money he would say, pay to the utmost farthing as soon as you can, and so relieve yourselves of the burden which presses so heavily upon you. He feared we had been too extravagant in the past and trusted that a lesson had been taught us in this regard as to the future. The speaker prayed that the blessings of heaven would be poured down abundantly upon this people.

ELDER A. H. CANNON,

of the quorum of the Apostles, referred to the pointed instructions which had been given to the Saints during this Conference, and said he trusted to see a practical application made of the truths to which they had listened. If such were the case revelation would increase in our midst. He was convinced that the heavens were full of instructions for this people; and it was our duty to seek for revelation and seek to learn the mind and will of God upon every matter which came under the consideration of the Saints. It was improper on the part of the people to approach the Presidency of the Church upon trifling matters which they themselves should settle, thus leaving the authorities to devote all their time to the more weighty things

of the Church. He did not know of a single instance where the heads of the Church had ever led the people astray. When they gave counsel the Lord was with them.

Elder Cannon said he desired to speak against a spirit which had been growing to some extent among some of the younger members of this Church who had given their time to the study of theology. There was a danger against which they should guard themselves, and this lay in a disposition toward a criticism of the doctrines of the Church as presented by the living authorities. When any counsel came from President Woodruff which seemed to be in conflict with the written word of God we should follow the living oracles, and the time would come when we would appreciate a reconciliation of these. It was absolutely necessary that the spirit of revelation should guide the authorities of this Church, to enable them to deal justly with all. The speaker urged the Saints to exhibit the spirit of charity, mercy and long-suffering towards each other, and said he was thankful for the spirit of reformation which was extending among this people. If necessary the Saints should be prepared to die in support of the principles of truth which God had revealed to them.

The choir sang:

The Song of the Redeemed.

Benediction by Elder C. D. Fjeldsted.

[TO BE CONTINUED.]

NEWCASTLE CONFERENCE.

THE Newcastle Conference convened at Albert Rooms, Coronation Street, Sunderland, on Sunday, October 21, 1894. There were present: Henry Lewis, Traveling Elder in the Welsh Conference; J. W. Chambers, President of, and George W. Hislop, Parley P. Parish, J. B. Patterson, George C. Rigby, Robert Blain, T. A. Howard, Wheatley Gibson, Charles D. Haun, John W. Ford and Joseph W. Huish, Traveling Elders in, the Newcastle Conference.

Meetings were held at 10 a.m., and 2:30 and 6:30 p.m. Quite a number of strangers were present. The Sacrament was administered to the Saints in the afternoon meeting. The general authorities of the Church and of the European Mission, the President and Traveling Elders of the Newcastle Conference, and the Presidents and officers of the different branches in the conference were presented and unanimously sustained. The Elders who spoke enjoyed the Spirit of the Lord, and bore faithful testimonies to the truthfulness of the Latter-day Work.

The statistical report of the conference, and the report of the labors of the Elders for the last six months, were read as follows: Seventies 11; Elders 27; Priests 9; Teachers 5; members 186; total officers and members 242. Tracts distributed 32,063; houses visited 1,750; Gospel conversations 877; books sold 37; books given away 40; books loaned 124; regular meetings 206; cottage meetings 71; open-air meetings 33; Sabbath schools 31. Baptisms 19; confirmations 19; administrations 145; children blessed 6; deaths 2; emigrated over eight years old 5.

A Priesthood meeting was held on Monday at 10 a.m., where a pleasant time was had. All the Elders spoke regarding their labors and the best methods to be employed in the future. They also received suitable instructions for their guidance.

PARLEY P. PARRISH, Clerk of Conferen

FACTS AND EVENTS.

Governor Mc Kinley of Ohio, on his recent visit to Kansas performed the phenomenal feat of thirteen speeches in fourteen hours.

Czar Alexander III of Russia is troubled with a disease from which he is not expected to recover. His physicians state that his life will last only a few months at the longest.

Not long ago, an old man clad in rags and filth, with a mass of shaggy grey hair hanging from under a dilapidated felt hat, staggered through a New York village. He disappeared in the mist and drizzle with the water dripping from his clothes. Next morning he was found by a policeman apparently dying from starvation. He was taken to the hospital and after milk had been given him he was undressed. The pockets of his coat, waistcoat and trousers were filled with coins, enough to fill a quart measure. He had at least \$500 on his person.

The American liner *City of Paris*, reports terrific weather in the Atlantic. On October 24, at 1:30 a.m., when about eighty miles from Scilly, she ran into a barque or full-rigged ship, name unknown. It is believed that the liner cut her completely in two. The *City of Paris* stood by for five hours until daybreak, with boats in readiness but no trace of the vessel was seen. The ship was struck amidships, and it is thought she foundered immediately with all hands. She was not seen until the *City of Paris* was close upon her, and nothing could then avert the collision.

It has been long believed that ants have means of communicating with each other, and Lubbock and Landois gathered from their researches on the subject that the insects do so by means of sounds too high in pitch to affect the human ear. Janet, a French naturalist, has recently shown that certain ants make stridulating noises analagous to those of crickets, produced probably by the rubbing together of some of the many rugose or rough surfaces to be found on their bodies. These noises, too slight to be heard when made by only one insect, may be detected by imprisoning a lot of ants between two pieces of glass in a space surrounded by a ring of putty. On holding this to the ear, one may hear by listening attentively, a gentle murmur likened by Mr. Janet to that made by a liquid boiling slightly in a closed vessel, varied now and then by distinct stridulating sounds. These sounds are heard only when the ants are disturbed.

From the pages of a legal contemporary (says the *Daily Telegraph*) we glean an account of a law case which has recently occurred in Georgia, in which the presiding judge attempted to follow a celebrated precedent set by the Hebrew monarch, with only a scanty share of success. The dispute turned upon the maternity of a certain child, who was brought into court as a kind of legal "exhibit," and the two women were also present. As the presiding judge could not see his way through the evidence, the happy thought occurred to him of imitating the procedure first invented by Solomon in a similar difficulty. He took a bowie knife from his boot, and, brandishing it in the air, stated his intention of immediately severing the unfortunate child's body, and giving half to each of its reputed mothers. The result was hardly in accordance with his expectations. Neither mother said, "As your lordship pleases," or words to that effect, which would have at once stamped her as a maternal imposter of the worst kind. Instead of exhibiting such conformity with established precedent, no sooner did they see the knife raised to bisect the youngster than both women screamed out in unison, "Don't do that. You can keep it yourself." The judge at once, with a dejected air, reinserted his weapon in his boot, and began to wonder whether, after all, Solomon was not a rather overrated monarch.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 5, 1894.

GOD'S WAYS ARE NOT MAN'S WAYS.

"AND God hath chosen the weak things of the world to confound the things that are mighty."—1 Cor: 1: 27.

The history of God's dealings with His children is a constant repetition of miracles and mighty events wrought through men apparently the most insignificant. It has ever been His purpose to teach mankind that He is the fountain of all power, and that it is useless for a person to undertake anything pertaining to the Gospel unless assisted from above.

The natural tendency of man is to trust in his own powers rather than in God, and it is necessary that a check be put upon this.

In many cases men chosen of God for a certain work have for the time being placed their judgment in opposition to the command of the Almighty. Moses, the meekest of men, when called to deliver Israel from Egypt doubted his ability to carry out his instructions. The Egyptians were among the strongest nations of that time; the Israelites were in bondage to them. No wonder Moses exclaimed: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" It was unimportant, however, to the Almighty who Moses was. "I Am That I Am" was to be the deliverer of Israel, though accomplished through the instrumentality of man. Moses, convinced of the divine power sustaining him, and himself more humble than before, went and accomplished his mission.

The account of the shepherd boy David is another instance of how Jehovah's power accomplished great things by turning probable defeat into certain victory. The apparent odds were so great against this youth that all Israel trembled for the result; but he knew in whom he trusted. God directed his arm, and brought him off conqueror, and none knew better than David that Omnipotence had delivered him. He did not become puffed up in the pride of his heart, though Israel so greatly praised him for his valor.

When Elijah exclaimed "I even I only am left" he naturally felt helpless. But the Lord chose him as the means of displaying more power than four hundred priests of Baal could do.

Numerous other instances from the Old Testament might be given to show that every great man in the eyes of God has been one who of himself felt powerless.

The Savior acted not in His own name but that of His Father. Not one thing did he accredit to Himself; He gave all glory to God. Also He

chose for His Apostles men found in the lowliest walks of life:—whose minds were uncorrupted and unfettered by false traditions. They received the word gladly, and became possessed of the Holy Ghost, which taught them humility. In the sermon on the Mount the thought Jesus expresses first is; "Blessed are the poor in spirit; for theirs is the Kingdom of Heaven." And again "Blessed are the meek; for they shall inherit the earth."

His followers became imbued with that spirit: as witness Peter and John when the lame man was healed. They hastened to explain that God was the author of the miracle. They had not of themselves any power.

Paul exhibits a similar feeling when the people were about to worship him and Barnabas on account of a miracle they had performed. He dared not take to himself the honour due to God. As soon as any one allows pride and self-glorification to enter his breast, the Lord is displeased. Moses, David, Jonah and others who had enjoyed God's favor were found in faults more or less grievous and had to be rebuked. These facts point out all the more strongly the character of the men whom our Heavenly Father chooses for His servants. Not only must they be submissive to obtain favor, but they must remain so, to keep it.

Now as this rule has been invariably followed in the past, have we any reason for supposing that the Lord would change it? None whatever. When the God of Heaven should set up His Kingdom is not the inference plain that His instruments should be of the same character as formerly? Why, then, is so much ridicule cast on Joseph Smith because he happened to be a farmer's son? This is certainly no excuse for rejecting his message. If most of his followers belong to the honorable working classes, it is nothing against their character. On the other hand it is usual to find such people in the front ranks of all reforms. The author of "Ben-Hur" in speaking on this subject says: "To begin a reform go not into the palaces of the great and rich: go rather to those whose cups of happiness are empty—to the poor and humble."

We know that if any event wherein a man of God is on the one side and a man of the world on the other, should turn out favorably to the latter, the glory would not be given to Him whose right it is to claim it. Because the doctrines of the Latter-day Saints have been propagated by men not educated up to the standard of the different sectarian ministers, we have had to meet cries of "Ignorance, delusion, fanaticism" and others of a like character. For all this, these "humble, ignorant, deluded fanatics" have not shrunk from their duty however onerous and difficult. They have preached to all classes wherever opportunity presented itself and have trusted in their Heavenly Father, and He has given them power to defend the truth against the most subtle attacks of the learned. Hundreds of them have seen Isaiah's prophecy fulfilled wherein he says: "The wisdom of their wise men shall perish and the understanding of their prudent men shall be hid."

For seventeen hundred years men of great learning had been trying to worship after the manner of the early Christians. The scriptures had been at their command, but were as sealed books to their understanding.

Histories of the manners and customs of the first followers of Jesus were easily reached. Notwithstanding all this many could see that a great difference existed between the original organization and the present one. Earnest seekers after truth asked their ministers: "Why do we not have Apostles, Prophets, gifts, and blessings as they did anciently? And the only answer given was, "These things are done away."

Suddenly comes the startling report that God has again spoken from Heaven; that the Church in its original completeness has been restored: that all the keys, powers, authority, and blessings are again on the earth: and restored through whom? A man of the same class as those we have mentioned. The message staggers the world and spreads consternation among the different sects. All are afraid of the new and strange sect. Because it originated in the way in which God usually works, and not after the manner of man, it is treated with the same contempt that truth has always met. No one can point out the difference between its principles and those contained in the Scriptures. It has spread wonderfully and miraculously, because it is of divine origin. And all this has been accomplished through people that the world looks at with scorn.

We have the promise that this work shall go on forever. If the learned and the great assist it, well and good: if they fight it, their efforts will fail. But all taking part in it must be willing to give the glory for what they accomplish to the Lord, or He will dispense with their services as He has always done with the services of men who took to themselves the honor of their achievements.

A. L. B.

THE *Contributor* under the head of "The Eleventh Commandment" has the following: "It is doubtful if there ever has been a time in the history of the world when there was more sin or a greater variety of evil than exists at the present time. It seems as though the moral sensibilities of mankind have become blunted, and wickedness is the rule instead of the exception. The newspapers of the day teem with accounts of crime, and abominations of all kinds seem to be multiplying. One of the principal reasons, as we view it, for this astonishing increase of sin, is found in the leniency with which criminals are treated, and the ease with which the corrupt are able to escape punishment. It has come to a point where many think that if a man guilty of transgression has money or influence, however great his sin, it is to be condoned and the guilty one shall remain unpunished. We have almost reached a point, it seems, where we are ready to add the Eleventh Commandment to the great decalogue which the Lord gave Moses upon Sinai, which shall read: 'Thou shalt not be found out;' for it seems as though the sin is not in the act itself, according to modern ideas, but lies in the discovery of wrong doing. A few years ago the constant teaching of parents to their children was, and the same principles should now prevail, that they were to despise sin for the sake of sin itself, and should be just as careful in the observance of the laws of God when no eye could see them but that of the Lord, as they were if observed by a whole congregation of people. People were then taught to have their consciences clear. In these days, however, when men have

come to justify themselves in doing many wrongs if the results will only bring them wealth, modern consciences are becoming seared and too many parents feel like giving the advice which one man did to his son who was about entering upon his business career: 'My son, get money. Get it honestly if you can, but in any event be sure to get money.' If this feeling is entertained, is it any wonder that stealing, embezzling, defrauding, and even murder are so common? There will be no improvement in mankind so long as such a spirit as this prevails."

A VISIT TO SCANDINAVIA.

COPENHAGEN, DENMARK, October 17, 1894.

THE Copenhagen conference commenced Saturday evening, October 13. As in the conferences in Norway and Sweden, flowers and banners gave a festive appearance to the hall, and the happy faces of the Saints showed that they were ready to enjoy the occasion. In the first meeting the presidents of the different branches reported the condition of these. The reports of the Elders showed that they had labored diligently during the summer among the people. A great number of houses had been visited and many tracts distributed, but outside of Copenhagen very few baptisms had taken place, and the people seemed very indifferent in regard to the Gospel. In the city of Copenhagen the brethren had met with much success. Twenty-eight had joined the Church in this branch since last conference and the prospects for the progress of the work here are very encouraging. Those who had been baptized were very nice people having large circles of friends, and they were not afraid to let the world know that they had united themselves with the Latter-day Saints, but exerted themselves to bring their friends to our meetings.

The meetings on Sunday were well attended, and the spirited sermons of the Elders were listened to with much interest by the strangers and thoroughly enjoyed by the Saints. We regretted that the hall was too small for the evening meeting. It was literally packed, and so were the entrance and stairway. The hall became very warm, and it must have been uncomfortable for the many who had to stand the two hours the meeting lasted, yet hardly a person was seen to move; all were eager to hear the truths of the Gospel, and several expressed themselves much pleased with what they had heard. A prominent member of the Danish Diet seemed much interested in the proceedings.

An enjoyable time was had on Monday in meeting with the Elders and local priesthood. Experiences were related and views in regard to the best methods of prosecuting the good work were interchanged.

Monday evening the Sunday school met in the hall and a pleasing programme was carried out. The singing, recitations, and readings were good, but the class exercises pleased me the most. They evidenced that the teachers had taken great pains to teach the children, and that these had paid good attention and used their time well. I asked them perhaps a dozen questions. Nearly every hand was up, and each question was answered correctly. I avoided purposely the subjects that had been

treated during the examination and was therefore much gratified with their prompt answers.

On my former missions I spent many pleasant hours in the Copenhagen Sunday school, and I have always taken a deep interest in the children I met in this school. It has been the nursery of many choice plants that have been transplanted in Zion. Several children not belonging to the members of the Church have attended, and I believe the good seed sown in their hearts will bear its fruits. Those who attended the school ten years ago when I was here are now young men and women and have outgrown my knowledge. There were then several children attending the school, whose fathers were much opposed to our faith; but not knowing that the Latter-day Saints had a Sunday school they let their children choose the Sunday school they wished to attend, and through their mothers' influence they met punctually with us every Sunday morning. I was pleased to see some of these, now having become of age, acting as deacons in our conference meeting and to hear of others that they had emigrated and are faithful members of the Church. A young man came up to me and said: "Do you know me, Brother Lund? I used to attend the Sunday school when you were here before." He gave me his name. I told him I remembered him well, and that I had felt much anxiety on his account as I had heard how bitter his father was against the Gospel. I asked him how his father felt now. He said: "When father found that I was determined to join the Church he drove me away from home." In spite of this the young man was happy in having obeyed the dictates of his conscience. I pressed his hand and encouraged him to be faithful.

The following may be interesting to the readers of the STAR showing how deep and lasting are early impressions. In a family living neighbors to one of the Saints, who related this to me, was a boy six years old who had not been able to stand, and of course, had never walked. The mother hearing that the Elders of our Church believed in the gift of healing expressed a desire to have her son administered to. Elder Christiansen, now presiding in Norway, was then president over the Copenhagen Conference. He and another Elder visited the family; knelt down in fervent prayer and then administered to the child. The third day afterwards the boy stood by a chair and soon he was able to walk. He never forgot the administration of the Elders. Often when he was sick, or trouble came to the family, he would say: "Send for those good men, who knelt down and prayed for me, and God will hear them." This suggestion was not received kindly by his parents, for they hardened their hearts against the Gospel. He did not have many opportunities of associating with the Saints; but when he grew up he sought their meetings and believed the principles he heard preached there. When his father learned this he became very abusive and would even strike him. He said: "Father you can strike me, but you can not knock the testimony out of my heart. When I become of age I shall ask to be baptized." He kept his promise. This year he was baptized, and emigrated to Zion.

Tuesday evening the Sisters of the Copenhagen branch invited the Elders to a tea-party in the hall. There were twenty-eight missionaries

present. The evening was spent in conversing with the Saints and getting acquainted with one another, singing, etc. Cakes and fruit were passed around, and a genuine good time was had.

To-night we have meeting at Malmö, Sweden.

Yours in the Gospel,

ANTHON H. LUND.

GOSPEL TO THE LAMANITES.

THE following address was given by Elder Andrew Kimball, at the Indian Territory Mission reunion, in the Fifteenth ward hall, Salt Lake City, Thursday evening, October 4, 1894:—

Long before the Cherokees and other civilized tribes immigrated to their present homes, west of the Mississippi, the Gospel was proclaimed to the inhabitants of the Indian Territory, then occupied principally by the Osages, Shawnees, Delawares, Comanches, Kiowas and other wild tribes.

At a three days' conference held in Fayette, New York, September 1, 1830, the second conference held in the Church, two revelations were given, calling a number of brethren on missions, (as recorded in Doctrine and Covenants, section 30 and 31). Soon after the adjournment of conference, Elders Oliver Cowdery, Parley P. Pratt, Ziba Peterson and Peter Whitmer made preparations to carry the Gospel to the Lamanites. Near Buffalo they presented the glad news to the Catteraugus Indians, and at Sandusky, in the western part of Ohio, they preached to the Wyandottes. After four months' hard travel on foot from New York to Independence, Mo., they had preached to thousands of their own race, two nations of Lamanites, baptized many hundreds of people, and organized a branch of the Church at Kirtland.

Leaving their companions at Independence, Elders Pratt and Cowdery crossed the borders into the Indian Territory. After visiting the Shawnees, they called on the chief of the Delawares, and by aid of a friendly interpreter presented the Gospel to this sachem of ten tribes, who received them kindly. To a council called together by the chief, Elder Cowdery spoke on the principles of salvation, presenting the Book of Mormon, and testified to its divine authenticity and the restoration of the everlasting Gospel.

During their short stay of only several days the interest became intense, and spread to the whole tribe. When denominational ministers and Indian agents heard of the excitement, the Elders were declared peace disturbers and ordered out.

In the spring of 1839 the Cherokees, the leading nation of the five civilized tribes, moved west from Georgia, crossed the Mississippi and settled in Indian Territory. It was not until the year 1845 that the Choctaws were settled permanently in their new home. Representatives of the tribe, however, were in the territory at an early date. The Chickasaws, like their neighbors, the Choctaws, and formerly a part of them, also came

from Mississippi about the same time. The Muskogees, or Creeks, the most powerful of the tribes living east of the Mississippi, were first heard of about the time of the Spanish invasion, but being unwilling to submit to Spanish tyranny they moved east. The Muskogees are a great confederation, comprised of several small tribes which they subjugated and adopted at an early day, among these being the Alabamas, Uchees, Tuckobaches, Tuskogees, Ozeills and Natchez. Springing out of the Creeks are the Seminoles, a small band which ran away from the original tribe, and thus obtained that name which means deserters. Besides the five civilized tribes and the others already named, there are a great many nations and remnants of Indian tribes living in the western part of the Indian Territory.

Twenty-five years elapsed from the time of the visit of Elders Cowdery and Pratt before the Lamanites of the Indian Territory again heard the Gospel preached, save when the seeds of truth were dropped by emigrating Saints en route for the West across their country. In the spring of 1855 the messengers of salvation were again sent to them. Shortly after the April conference in that year, two wagons might have been seen wending their way towards the Indian Territory, both loaded with missionaries, one from a branch of the Church in St. Louis, Mo., and the other from Utah. Earlier in the season Elders Orson Spencer and James McGaw visited that field, it being a portion of the Mississippi valley conference, over which Elder Spencer presided. The sending of more missionaries into the field was the result of their investigation.

On arriving in the Cherokee nation, the two companies named, eight Elders in all, found a little band of Saints already situated on the Spovino, a tributary to Grand River. Pretending to have received a revelation through the Prophet Joseph Smith, Lyman Wight had led away a company of Saints and settled in Texas. After deserting him they stopped to recruit in the Cherokee nation on their return to Missouri. All but one family were re-baptized and joined the little company of workers in the Indian Mission. Elder Jacob Croft, in company with the Saints, built a prosperous town. The old mill erected nearly forty years ago stands there to-day as a monument of Mormon industry.

It was during this sojourn of the Elders and Saints in Indian Territory that Elder Parley P. Pratt was assassinated near Van Buren, Arkansas. Elder George Higginson, who recently died at his home in Santaquin, Utah County, acted as body guard for the beloved Apostle, and when Elder Pratt was arrested at Fort Gibson and taken to the state for trial, Brother Higginson was handcuffed with him and dragged across the country. He was with him until his death, and amidst a mob of wicked men buried his companion.

During the year 1860 all the surviving Elders except John A. Richards returned to their homes. Elders Cook and Petty were buried in Indian soil, laying down their lives for the Gospel's sake.

The indifference of the little flock, left without shepherds, together with the devastating effects of the war, broke up our branches and scattered

the Saints to the four winds. Elder John A. Richards, who had by this time abandoned the ministry, enlisted in the confederacy, and after the war settled down as a citizen in the quiet life of husbandry.

In the year 1877 Robert Lake, purporting to be a Kiowa Indian, called upon President Brigham Young, and represented that he had been sent by his tribe to the Mormon chief. Mr. Lake claimed that some travelers had awakened a lively interest for the investigation of the Gospel among his people and he asked that some representatives be sent to them immediately. President Young was impressed by the report, and sent Elders M. W. Dalton and John Hubbard, accompanied by Robert Lake, to the Indian Territory to investigate the apparent interest.

On arriving at Vinita, Mr. Lake deserted his companions and proved to be a fraud.

Elders Dalton and Hubbard met Brother Antony Navarr, a Pottawotamie Indian, who had been baptized in Utah in early days, and had been sent on a mission to his people. The Gospel was presented to several tribes. The Elders met with considerable encouragement from some, but not among the Kiowas. Elder Hubbard died in the field and was buried near the Washita River. Elder Navarr returned to his tribe, and Elder Dalton to his home in the fall of the same year.

[TO BE CONTINUED.]

UTAH NEWS.

(Summarized from Territorial papers.)

Mrs. Eva Olson Greenwood, wife of Alma Greenwood, of Fillmore, died on Sunday, October 7.

The attendance at the Utah University is about 450. That at the Brigham Young Academy of Provo 515.

A postoffice has been established at Porterville, Morgan County, Utah, with Elizabeth Rich as postmistress. Also at Tropic, Garfield County, with Ira C. Schow as postmaster.

Dr. Karl G. Maeser, the "Father of the Church School System" has been appointed second assistant to the General Superintendent of Sunday Schools, in place of Elder John Morgan lately deceased.

The Young Men's Mutual Improvement Associations in the various wards have again commenced their work for the winter. They are pursuing systematic courses in Theology, Literature, History and Science.

The territorial board of equalization completed its work September 7 by passing finally upon the assessment rolls of the different counties. The result shows the total assessment of the Territory to be \$99,503,243.40.

Dr. James E. Talmage, President of the University of Utah, is announced for a lecture before the students of the University of Michigan at Ann Arbor some time in February. His subject is not yet definitely announced, but will be some phase of the Mormon question.

Mr. and Mrs. Anders Anderson, of the Second ward, Brigham City, returned home after a few hours' absence, and found the beds were torn to pieces and strewn all over the floor, bureau and table drawers were out and their contents scattered over the house. The house had been entered by thieves, probably tramps, in search of money, but they found none. Nothing was missing.